

# THE MUSLIM SUNRISE



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## The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmadi, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

### INDIA

Qadian, E. Punjab

### PAKISTAN (Center)

Rabwah, Punjab

### U.S.A.

1. The American Fazl Mosque,  
2141 Leroy Place, N.W.  
Washington 8, D.C.
2. 2522 Webster Avenue,  
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.  
Chicago 15, Ill.
4. 115 W. 116th St., Suite 2,  
New York 26, N.Y.

### ENGLAND

The London Mosque,  
63 Melrose Road,  
London S.W. 18

### SCOTLAND

36 Mansion House Road  
Glasgow S.I.

### SPAIN

K. I. Zafar,  
Lista 58, Madrid

### SWITZERLAND

Beckhammer 35, Zurich 57

### GERMANY

Oderfelder Strasse 18  
Hamburg 20

### NETHERLANDS

Josef Israel Laan 48  
Hague

### NIGERIA

P.O. Box 418, Lagos

### GOLD COAST

P.O. Box 39, Salt Pond

### SIERRA LEONE

P.O. Box 11, Bo

### KENYA COLONY

P.O. Box 554, Nairobi

### ETHIOPIA

Dr. Nazir Ahmad,  
Debra Berhan Hospital  
Adis Ababa

### ISRAEL

Mount Carmel, Haifa

### SYRIA

Zaviatul Husni,  
Shaghour, Damascus

### MAURITIUS

Hafiz Bashiruddin  
Rose Hill

### INDONESIA

Petodjok Udik VII/10  
Djakarta

### JAVA

Masjid Ahmadiyya  
Nagarawanji 57, Tasikmalaja

### BALI ISLANDS

Abdul Hayee,  
Bandjar Djawa

### CEYLON

99 Driesburgs Ave.  
Colombo

### BORNEO

Box 30, Jesselton

### MALAY

111 Onan St. Singapore

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## نَجْدَةٌ وَنَصْلَةٌ عَلَى رَسُولِ الْكَرِيمِ

## A Passage From The Holy Quran

And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and to orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud and the boastful.

Who are niggardly and enjoin people to be niggardly, and conceal that which Allah has given them of His bounty. And We have prepared for the disbelievers an humiliating punishment;

And for those who spend their wealth to be seen of men, and believe not in Allah nor the Last Day. And whose Satan has for the companion, let him remember that an evil companion is he.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا سَاءَ قَرِينًا

# Communism and Democracy (IV)

by

**HAZRAT MIRZA**

**BASHIRUDDIN MAHMUD AHMAD**

*Head of The Ahmadiyya Movement in Islam*

*(Some Questions Answered)*

A very prominent and highly-placed gentleman of Iran, who has been for some time a minister in the Iranian Cabinet, has asked two very interesting questions regarding my articles on '*Communism and Democracy*'. As these and similar questions are likely to arise in the minds of other readers also, I wish to answer them in the present article which is the fourth of the series.

The first question of the said gentleman is: If it is a divine decree that Communism must spread, even though temporarily, over parts of the world, then would it be wise to oppose a divine decree and in such a case would opposition to Communism produce any tangible results?

There is no doubt in the fact that the Quran and the Bible do contain a warning to this effect and that the Prophets of yore also foretold through the mouth of the Holy Prophet of Islam, and through that of the Prophet Daniel and the disciples of Jesus Christ that Communism would spread over a large part of the world but they had also foretold that eventually it would suffer defeat and that humanity would be spared the baneful effects of this world-wide calamity.

It also appears from Muslim traditions that a section of the Muslim people would become involved in great hardship and misery by opposing and fighting Communism (*Kanz* on margin of *Musnad Ahmad bin Hanbal*, Vol. 6, page 46). But after suffering hardships for some time, they will receive divine help and will become safe from the permanent ill effects of this calamity; and eventually, with the help of powers and movements as foretold in the prophecies they will conquer and prevail upon it, (*Ibid.*). So, while it is clear from divine scriptures that it is a divine decree that Communism should sweep a part of the world it is also a divine decree that ultimately it will suffer defeat and destruction.

Now Divine decrees are of two kinds:

(a) Decrees which operate and fulfil themselves entirely through heavenly means. It is impossible to fight and negate such decrees;

(b) Decrees which are not subject to the special will of God but to the

common divine law operating in nature. In fact, simultaneously with the latter kind of decree, there comes into force another decree which announces God's decision to man that though he may be weak, he is not to give up his fight simply because a certain movement is foretold to spread and predominate in the world. People fall sick every day. They become involved in diverse kinds of misfortunes and troubles. These things occur in pursuance of divine decrees but still we are enjoined to fight sickness and provide medical aid for the sick, and combat our miseries and misfortunes. Once the Caliph Umar was on tour in Syria when plague broke out in that country. He decided to give up the tour and return to Medina. Abu Ubaida objected to Umar's decision and told him that he was fleeing away from a decree of God. To this Umar replied that he was only fleeing from one decree of God to another decree of God, meaning that if an epidemic broke out at a place divine decree required that that place should be quitted. In this connection the detailed instructions of Islam are that the affected place should be quitted but people quitting that place should confine themselves to its outskirts and should not enter other towns. In this manner Umar brought home to Abu Ubaida the supreme truth that one divine decree could be offset by another. So, while it is decreed that Communism will gather great strength for some time, Muslims and other anti-Communitistic powers should continue to fight it to the bitter end and wait for the other divine decree to come into force and bring about the defeat of Communism.

It may be asked, in what conceivable manner will this opposition to Communism, during the intervening period, be of any avail to the Muslims. This objection springs from an imperfect comprehension of the whole question. No doubt divine prophecies foretell the rise to great power of Communism but nowhere is it stated in divine scriptures what particular countries or persons will become Communist. So in the absence of a prophecy as to who will and who will not succumb to this Godless philosophy, it is our duty to save as many people as possible, during this interval of the spread of Communism, and in this way to prepare and organize believers for the final conflict. This is surely a very important task.

The objection can be viewed from another angle. It is nowhere mentioned in any divine prophecy that Communism will sweep the entire world. The prophecy is that before the final splitting up of the world into two rival camps of Communism and Western Democracy there will come into being an anti-Islamic Movement, which in Islamic religious literature has been called the *Dajjal* and that it will dominate the whole world. As regards divine prophecies about the predominance of Communism in some parts of the world it is also said that at that time some other parts will be under the influence of Western Democracy. So there is no prophecy in religious literature that Communism will predominate over the entire world. What is foretold is that only Gog and

Magog of which one name refers to Communism and the other to Western Democracy will, between themselves, spread over the entire face of the earth. So there is absolutely no cause for a Muslim to lose heart and lay down his arms. He must employ all means which, according to him, will lead to the fulfillment of God's purpose.

## THE SECOND QUESTION

### "FIGHT AGAINST WESTERN IMPERIALISM"

The second question that has perturbed the mind of the above mentioned Iranian friend is to the following effect: If it is necessary to fight and oppose Communism, it is equally necessary to oppose and fight American, British and French Imperialisms as they are doing all they can to enslave Eastern nations and to prevent them from exploiting the natural resources of their countries. For example, see what they have done with respect to the oil industry of Iran. It is a blatant falsehood to say that the activities of these imperialistic powers spring from humanitarian considerations. In fact all this fight is for wealth. They are after money. If this is not the case, then why did America, Britain and France reject the Russian proposal at the U. N. that every country should have the right to the direct use and benefit of its wealth and capital. In reality these so-called free nations not only exploit their own peoples but seek also to bring Eastern countries under their domination in order to exploit their national wealth and resources. If the U. S. A. had supported Iran in her legitimate demand that she had the right to use and exploit her oil wells in her own interest, King Ibn-Saud would never have agreed to accept only 50 percent of the big profits which the sale of Arabian oil yields. England and France are mercilessly sucking the life blood out of the Eastern countries. This has greatly intensified national feelings in the East against these Imperialistic powers and indirectly helps Communism to spread. There is no gainsaying this incontrovertible fact.

## THE ANSWER

This question of our Iranian friend is, in fact, the inevitable result of the very distressing conditions through which Iran and other Eastern countries are at present passing. Let my honorable friend remain assured that we also are opposed to the American, British or French Imperialism, as is evident from my three pamphlets entitled '*Communism and Democracy*'. In these pamphlets I have tried to bring home to these Powers that either they must effect a complete change in their attitude towards Eastern peoples or they must come to great grief. In my pamphlets, I have presented only the view that America, England and France are not anti-God, while Russia is. America is not an Imperialistic Power in the sense in which this term is generally understood. What she did in Cuba and the Philippines bears testimony to this contention of mine. She only seeks economic predominance and strives to achieve it. But no country can be compelled to accept the economic predominance of another

country. If we are not fools, we can, by hard work, free ourselves from the economic assistance of those people who are no angels nor are they, like the followers of God's Prophets, prompted by humanitarian considerations but are essentially traders and businessmen and like businessmen want their money to bring them profits. It does not behove us that at first we should seek their economic help and then after having borrowed from them should begin to quarrel with them and accuse them of taking possession of the resources of our country. We should pay back their money and tell them to quit our country. We cannot afford to be false to our commitments. Our religion does not allow this.

No sensible person can be so foolish as to assert that these nations invest capital in other countries out of compassionate motives. If there lives such a person he is either a fool or a liar. These Western nations are first and foremost traders and businessmen and no sane person could think of a businessman investing money where there are no dividends. When we do business with a person we admit by that very act that he expects to earn profit by this transaction. There is no sense in asking a businessman to forego his profit. There was a time when Islam was all-powerful and Christian countries were extremely weak. Who provided these weak and poor Christian countries the opportunity to rise and prosper? We did it out of our ignorance and dishonesty. If we had not been ignorant and dishonest, Europe even today would have been behind us by centuries and to us would have belonged the credit of discovering and inhabiting America. But we were disloyal to our God and our religion in the days of our greatness and glory and were disloyal to them when we became weak and poor. Instead of looking to God and developing in ourselves Godly virtues, we began to cast covetous eyes upon the wealth of those peoples who benefited from our ignorance and our negligence and broke our power and crushed our trade and shattered the foundations of our society. Is not this attitude unreasonable and unjust? We have to come to terms with these nations for the sake of God and for the sake of our self-respect.

I do not believe in an understanding which destroys our self-respect. If even today we succeed in maintaining peace and order in our countries and fully exploit the resources that God has placed in our hands we can become a great and powerful nation. In spite of being poor we try to copy wealthy nations and suffering from hunger we see dreams of leading lives of ease and luxury. Can we afford to imitate Europeans and Americans in dancing and drinking, in going to cinemas and in gambling, and racing and luxurious living, in our present state of poverty and misery? Even if we possessed the necessary wealth, these things would have been unlawful for us according to our religion. But, like apes, we seek to imitate Americans and Europeans without pausing to consider whether or not our condition and religion allow the reckless waste of national wealth to which we have become accustomed.

## RESPONSIBILITY FOR OUR PRESENT MISERY

We have brought the present misery upon ourselves by our own hands. We ourselves are the architects of our evil destiny. Could Europeans or Americans sow the seeds of disunity among us? Has Europe or America inculcated in us intercommunal hatred and prejudice which is eating into the vitals of our national existence and as a result of which one Muslim sect is bent upon destroying other Muslim sects, on account of differences in interpretations of doctrines of not real importance; as is happening every day in Muslim countries? We ourselves and our *Ulema* are responsible for this deplorable state of affairs and we alone can get rid of it. While maintaining our internal religious differences we must grasp firmly the cord of unity and crush the power of those *Ulema* who create this discord and disharmony in our ranks or else we shall meet the fate that awaits those who keep engaged in internecine quarrels. Personally I am convinced that despite our poverty we do not need American dollars and we can do without them. In 1948 when there was on foot a movement in Pakistan to borrow from America I warned my countrymen of the dreadful consequences of such a suicidal step. I told a large audience of educated Muslims in Lahore that by borrowing from America they would forge the bonds of slavery with their own hands. America is a country of businessmen. Americans would lend us money but would also demand a pound of flesh and if we exchanged American slavery for British slavery we would be digging our own grave. My speech found wide publicity in Pakistan and even in India with the result that this idea was given up. So I am not at all of the opinion that because we are poor, we need American and European help and cannot do without it. I do consider it permissible to buy arms and ammunition from America, though even this hurts my pride and feeling of self-respect. In fact by working hard day and night we should try to stand upon our own legs and fulfil our national needs. He who looks to others for help has to bow in submission to them.

## THE REMEDY

I say to my honorable friend, come, let us try to create in Islamic countries a sense of unity, national pride, self-respect and self-sufficiency. We should not place ourselves in the unenviable position of first borrowing from other countries and then refusing to pay back our debts. We should try not to borrow from other countries at all. We should learn to live like the poor that we are. Let us wear old and tattered clothes, and remain satisfied with one meal a day. Let us banish wine, and close down cinema houses. Let us stop the giving and taking of interest and give up articles of ease and luxury. Not only our politics but also the minds and brains of our young-men should be freed from Western domination. Then and not till then can we free ourselves from the slavery of Europe and America. The businessmen of Europe and America come to our



country when they realize that we are prepared to accept their domination and that there is a vast field here for the investment of their capital and for earning good dividends. But once they realize that each and every individual of our countries will prefer death to slavery they will not come. They are businessmen and traders. They do not want to kill us. They only need the fruits of our labor and our hard work. When they realize they can no more exploit our labor and our wealth they will cease to interfere in our political affairs and the very idea of gaining domination over us will, forever, take leave of them.

### THE IRANIAN OIL PROBLEM

I quite appreciate the Iranian sentiment that income from the oil of Iran should be spent on Iran itself. But I have never been able to understand the argument that the Anglo-Iranian Oil Company should give up the oil-fields because Iranian oil has now been nationalized. If my information is correct then this company purchased the oil-fields from the Government then in power in Iran and the Iranian oil-fields were even then a national property. If at the time when the sale-deed was consummated, the oil-fields were national property and the sale was regarded as legal and proper then how could the law nationalizing the oil industry now render that sale illegal? Because the oil fields were national property when the sale was effected, therefore the present law making them national property has made no change in their status and, therefore, no new situation has arisen with regard to them. But if my information is not correct and the Anglo-Iranian Company did not buy the right of ownership of these oil-fields from the Iranian Government of the time, but purchased it from individuals who owned the land upon which the oil-fields stood, and that the Anglo-Iranian Oil Company has since been paying the share of the profits from the sale of the oil not to the Iranian Government but to the individual Iranian owners, then the enactment of the nationalization law does create a new situation and the Iranian Government rightly holds that this law has given it the ownership of the oil-fields and therefore it is justified in taking possession of them. But, as I have said above, such is not the case. I shall feel obliged if my honorable friend could enlighten me on the right position and disabuse my mind of any possible misunderstanding that I may be suffering from. Anyhow my view is based on the information which I possess about this vexed question and to which I have referred above. If my information is correct, then my view is also correct. But if I am wrongly informed then my views must also be wrong. But despite my views I am convinced that the Government of Iran and for that matter any Government in whose territory a foreign concern does business on a scale which is likely to damage its commercial interests and to dominate and control its whole economy, that Government is justified in enacting any laws it thinks proper to safeguard its own commercial interests and to free its economy from foreign control. So while I hold the opinion that the stand which the Government of Iran has taken on the basis of the newly

enacted nationalization law is wrong, I am also of the view that the Government of Iran will be completely justified if they first pay back to the Anglo-Iranian Oil Company the capital which it has invested in this concern and then take possession of the oil wells.

My contention is that if a country is justified in trying to win its political freedom, it is equally justified in trying to win economic freedom in its own territory. The fact that the British Government is taking keen interest in the present quarrel and that it is also a shareholder of the Company lends great weight to the suggestion that the Anglo-Iranian Oil Company is not a purely commercial concern and that among its share-holders are individuals who are directly connected with the political affairs of their own country and being so are likely to be interested in the political affairs of Iran. These individuals are foreigners in Iran and their interference in the affairs of that country is calculated to injure its political interests and international relations. The Iranian Government, therefore, has every right to break its contract with the said Company and take possession of the oil-fields. But as it had, of its own accord, given the said Company the right to use these oil-wells, it is bound to pay back their invested capital. It is not proper on any ground whatever first to send a person, assign to him some work and then deprive him of his earnings. A country may, on political grounds, confiscate the private property of its nationals (though Islam does not allow this) but to invite foreigners to invest their capital in one's country and then to confiscate their possessions is, apart from being disallowed by Islam, not justified in the interests of the peace of the world. So if the Government of Iran chooses to take possession of the estates of the Anglo-Iranian Oil Company by paying them proper compensation or making other fair and proper adjustments then, in the view of my above-mentioned argument, it has every right to do so (from newspapers it appears that the Iranian Government is prepared to pay proper compensation.) In that case we will agree with her in taking such a step and will be prepared to give her all moral support. We will even be prepared to make any legitimate sacrifice that may be demanded of us to help the Government of Iran to enforce her legal rights.

### THE BASIC QUESTION

But this dispute about the oil-wells between the Government of Iran and the Anglo-Iranian Oil Company has no relation whatever to the basic question, viz., whether we can come to an understanding with Communism or Western Democracy, because in the matter of exploiting other countries and treating them in a high-handed manner both are equally to be blamed. How Russia behaved towards Eastern Germany, China, Korea, Rumania, Poland, Czechoslovakia and Finland is no secret. Does the forcible occupation of a country and extracting from its parliament unwilling statements in its own favor entitle another country to its possession? At present the Western Democratic powers

seek only economic exploitation of Eastern countries, but Russia aims at political along with economic and religious exploitation. Can we forget the dreadful happenings in Azerbaijan? Did they take place in opposition to the policy and direction of the Russian Government? Were the happenings in Greece and in Czechoslovakia without Russian knowledge and instigation? We would be suffering from a most serious misconception if we thought that the attitude and behavior of Russia and Western Democratic powers towards Eastern countries differed in any material respect. When both are equally our enemies and both seek to exploit us we will naturally decide to side with that party which at least does not hold God, our Creator and Master, to scorn and does not try to make us deny and disown Him. We are at complete liberty to preach the Message of Islam in America. This has resulted in hundreds of Americans becoming Muslim. Recently the death took place of my mother, the highly respected spouse of the Holy Founder of the Ahmadiyya Movement. Of the many condolatory tributes I received on this sad occasion there was one from a newly converted White American Muslim. He is an officer in the American Army stationed in Germany. In this letter among other things he writes "When I read in the Bible, 'Woman, mine hour is not yet come' (John 2:4), addressed by Jesus Christ to his mother, and then my mind travels back 1350 years to Arabia and I see the Holy Prophet of Islam standing at the grave of his mother with eyes full of tears and invoking divine mercy on her, I see a world of difference between the teaching of Islam and that of Christianity. One is in perfect harmony with human nature and the other is against it." How wonderful is this spontaneous expression about Islam. It throws a flood of light on his love of Islam and the Holy Prophet. Can we meet with such noble souls in Russia?

### A PROPOSAL TO THE COMMUNISTS

I always confront Communists who come to see me with this proposal: Let two or three of my representatives with one of their representatives visit Russia. The party should be allowed to move about freely in the country and see things for themselves. They should be allowed without let or hindrance to visit Muslims in their homes and mosques and see for themselves how many of them say their prayers and like good Muslims conform to the tenets and ordinances of Islam, and how many of them can and do read the Holy Quran. I would bear the expenses of such a tour. A similar free tour of America and England may also be conducted and those touring these countries should also see for themselves how far Islam is free in those countries. The Communist friends never agree to this very simple proposal. They only meet it with complete silence and the shrugging of shoulders, thus masking their mental discomfort. They do not come to see me again.

I place this proposal before my honorable Iranian friend also. He holds a very high and respectable position in his country and he lives near the Russian

border. There are also to be found many very highly placed Russian representatives in Iran. Let them send one of their representatives in Pakistan with my representatives to Russia. They should be allowed to move about the country freely as my representatives move about freely in America, England and France. Only my representatives may be allowed to talk to Russian Muslims in private, the Communist representative then leaving them alone. The rest of the tour may be conducted by the two parties together. Though I have no political status in America or England, yet I can promise permission for such a tour. I know the laws of these countries and I know also that when they give our representatives a tourist passport they will place no obstacles in the way of such a tour. I am sure they will be allowed free access to all places of interest and see things for themselves with the exception, of course, of military secrets, which are rightly regarded as sacrosanct in Russia as in other countries and which need not be inspected. This is the only criterion by which the real conditions prevailing in Communist and non-Communist countries can be rightly gauged, and tested. The rest is mere jugglery of words by which people can be easily misled and made to believe anything.

### THE CHOICE BETWEEN COMMUNISM AND DEMOCRACY

Certainly I should not be understood to mean that Western countries treat us like brothers. Most assuredly they are exploiting Muslim countries. He who dares say that their interference in the political affairs and trade interests of these countries is out of sympathetic motives is either a fool or a knave. In spite of their friendly professions we shall continue to fight them till Muslim countries throw off their yoke and gain full liberty. But despite all this when we have to choose between Communism and Western Democracy we shall choose the latter because Western Democracy gives us religious freedom but Communism does not and also because Western Democratic countries seem to have completed their decreed span of life and have grown old and decrepit and are about to end their days. America, no doubt, is young and vigorous but America does not seek political domination, but only economic and financial domination. Compared with Western Democracy, Communism is young and determined to keep us enslaved for several hundred years to come. We would be veritable fools if we choose to exchange enslavement to an old and dying master with enslavement to a strong and stout youth. The old man will die in a short time but the young man will rule over us for many long years to come. Let him who prefers his chains of slavery to continue for a long time choose a young man for his master. I, for one, will try to break the chains which bind me to the old master but will refuse to accept the assistance of the young slave-dealer who offers me help in freeing myself from the old slave-driver so that I may become his slave instead.

I know it for certain that Islam shall win in the long run and I know also that anti-Islamic countries have already ruled over and kept us in chains for too long. God's jealousy has become excited and the dominion of the greatest and noblest of all the Prophets of God, Muhammad, (peace and blessings of God be upon him) shall now be established in the world. The enemies of God shall be destroyed and extirpated, no matter how many nations offer to help and support them. We shall not give up God and no worldly considerations shall make us come to terms with His enemies. Our God is our greatest wealth and we shall never part with this Wealth. We shall break the chains that hold our country in slavery and shall accept no bondage but that of God. We shall not cut our own nose to spite the face of our enemy. We are convinced that in this way we shall win complete freedom for our countries and shall also keep our nose intact.

For all their military might and material wealth, England and America shall one day be compelled to submit to the spiritual power of Islam. This is God's decree. The day is sure to come when, putting aside their spirit of bargaining, the Americans will extend to us their hand of love and peace, nay the hand of belief and brotherliness. That indeed will be a blessed day for mankind and an auspicious hour. Our God will again take His seat on the Throne of His Glory and Majesty and again the flag of our Noble Prophet will fly high in the air. The Message of Peace and Goodwill that the Holy Prophet gave to the world shall spread again to the ends of the earth and find place in the hearts of men. The accusing tongues of his enemies shall be silenced. They shall confess to their mortification that they had made futile efforts to throw mud at God's exalted Messenger and His Elect and shall repent of their evil deeds. May that day dawn in our own lives and may I and my honorable Iranian friend be spared to witness it! How blessed will be that day and how happy that hour!

### AN APPEAL TO THE WEST

In the end I draw the attention of the peoples of the West, especially that of educated Americans and political thinkers, that they should effect a change in their views and attitude towards Islamic countries. That highly respectable Iranian leader to whose letter I have referred above is no fire-eating stormy petrel but a seasoned and experienced gentleman and is regarded as a sane leader of moderate views in his own country. His letter indicates that the exploitation and victimization of Eastern nations by the peoples of the West have wounded the hearts of the former and hurt their national self-respect in the extreme. Let Western peoples realize that it is high time they make new friends and not make new enemies. The Muslims of Iran, Palestine, Egypt, Tunis, Algeria and Morocco will not take lying down the inhuman treatment that is being meted out to them in these countries. The humiliating state-

of enslavement to which they have remained subject for a long time was the result of their own negligence, ignorance and lack of self-respect. But the changes that are now following in the wake of Communism unmistakably show that Muslims whom God had deprived of their sword are destined to win back their freedom by another people's sword.

My American friends! Look to the pointing finger of God and do not ignore it. Palestine, no doubt, is very weak, and so are Egypt, Iran, Tunis, Algeria and Morocco, but know it for certain, Ye believers in Jesus Christ, that God, the Creator and Master of the Universe, is not weak. Where are they who put Jesus on the cross? How humiliating and disgraceful it is for the Jews that they are today entering Palestine with the help which they solicited with folded hands from the followers of him whom they sought to kill by putting him on the cross! Does not this fact constitute a great lesson for any one who may pause and think? Are not the Jews being crucified today on the cross of their national honor and self-respect for the heinous crime which their forefathers committed many centuries ago? Do you wish to see the same miracle repeated? Just think about your own countries. Would you like your people to be subjected to the same inhuman and cruel treatment which is being meted out to Muslims in Egypt, Palestine, Tunis, Algeria and Morocco? If not, then why have you forgotten the noble saying of your Master Jesus Christ, viz. "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31). Know that time has taken a critical turn. Come and join us to save the honor of God and His religion and the peace of your own countries.

May God open your eyes and may He give us the power and opportunity to work together for the achievement of that great and noble goal about which the prophets of God have been prophesying for centuries past.

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Men will be liars toward the end of the world; and will relate such stories as neither you nor your fathers ever heard. Then avoid them, that they may not lead you astray and throw you into contention and strife.

\* \* \* \* \*

I am no more than a man; when I order anything respecting religion, receive it, and when I order you anything about the affairs of the world, then I am nothing more than a man.

\* \* \* \* \*

The greatest enemies of God are those who are entered into Islam, and do acts of infidelity, and who, without cause, shed the blood of man.

(The Holy Prophet)

# JESUS IN HEAVEN ON EARTH\*

## A Review

by

**Sir Muhammad Zafrullah Khan**

Khawja Nazir Ahmad has rendered service of inestimable value both to History and to Religion by making available to the average reader the mass of evidence which he has, after monumental labor, spread over the course of several years, compiled in the closely packed pages of his valuable work.

The fundamental doctrines of Church Christianity are based upon the death of Jesus on the cross, his resurrection and his bodily ascension to heaven. Though Christian masses continue to render lip service to these fictions, few thinkers, even in Christian lands, today believe in or dare assert the historic authenticity of these supposed events. There are not even *prima facie* considerations to sustain the theory of death upon the cross and there is not a shred of evidence to support the unnatural phenomena of the resurrection and the ascension.

Indeed the gospels themselves furnish the most formidable refutations of these myths. The basic doctrine of the Church has been that Jesus being son of God appeared in human shape to take upon himself the accumulated burden of humanity's sins and to expiate them on the cross so that mankind might attain salvation through belief in the atonement. Being son of God he was very God Himself and through his death upon the cross he became "accursed" for mankind's sake and remained in that state for three days to atone for the sins of mankind. He then came back to life and ascended bodily to heaven. He will descend to the earth again in the latter days and judge mankind.

There is nothing in the *authentic* sayings and teachings of Jesus to support or justify any of this. According to himself he was a prophet raised among Israel particularly for the guidance of the "lost sheep of the house of Israel."<sup>1</sup> Were it true that he was very God Himself and that the sole purpose of his sojourn upon earth was to expiate mankind's sins upon the cross he would not have prayed in agony and asked his disciples to pray in the Garden of Gethsemane that, if possible, the cup (of death upon the cross) may be turned away.<sup>2</sup> Jesus believed that God heard his prayers. He must have believed that

\**Jesus in Heaven on Earth*. Al-Haj Khawja Nazir Ahmad. Woking, England. The Woking Muslim Mission and Literary Trust. 1952. 416 pages. Price Rs. 15/-

1. "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." (St. Matt. 15:24)

2. "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."

(St. Matt. 26:39)

this prayer would also be heard. If the whole purpose of his advent was to atone for the sins of mankind through his death upon the cross, why this agonized prayer to be spared such a death? This prayer was a complete denial of the whole alleged purpose of his advent.

He must have received divine assurance of deliverance in answer to his prayer.<sup>3</sup> For, when, as a mortal being he perceived upon the cross that all apparent chances of his being delivered from his humiliating and agonizing demise upon the cross had disappeared, he was afflicted with the apprehension lest some default on his part should have defeated the divine purpose of deliverance of which he had received assurance after his earnest prayer in the Garden of Gethsemane. This brought on fresh agony and he cried out "My God, my God, Why hast Thou forsaken me?"<sup>4</sup> If the death of Jesus upon the cross was the fulfilment of the very purpose for which he had been sent among mankind, the realization that death was now creeping upon him and that he was fast slipping into unconsciousness, should have filled him with a sense of exaltation that he had now almost fulfilled the purpose of his advent and that within a few hours that purpose would be completely achieved. Had that been so, his cry, instead of being one of agony and almost of despair, would have been a shout of exultation. He would have proclaimed "Oh glory! Oh glory! the purpose is fulfilled. Mankind is redeemed through me," instead of crying in anguish "My God, my God, Why hast Thou forsaken me."

Had he died upon the cross and come back to life again he would have proceeded to the highest vantage point in Jerusalem and proclaimed his triumph over death to the unbelieving Jews and putting forward this irrefutable proof of his being the son of God would have invited them to believe in him as such. He did not do this. Instead, he met the disciples a few times to convince them of the fact that he had *not* died upon the cross, had *not* become "accursed" and was *still* alive in his physical body.<sup>5</sup> He charged the disciples *not* to spread this news about and he took precautions to meet them only in secret.<sup>6</sup> There is not a single instance on record of any contemporary Jew or gentile having believed

3. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

(Hebrews 5:7)

4. "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me?"

(St. Matt. 27:46)

5. "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

(St. Matt. 28:9,10)

6. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them."

(St. Matt. 28:16)



in him because he had died and had come back to life, and yet had that been the case what greater miracle could anybody have desired to see? All this completely contradicts the assertion that death upon the cross was the very purpose of his advent and that that purpose had been fulfilled.

Jesus himself never taught this. He insisted that the way to salvation was through keeping "the Law and the Prophets." Which Law? Obviously, the Mosaic Law. Which Prophets? Clearly, the Prophets who had succeeded Moses in Israel. He reiterated that he had not come to destroy the Law but to fulfil it. "Heaven and earth shall pass away but not one jot or tittle of the Law shall pass away."<sup>7</sup> He exhorted his disciples and followers to do what the Scribes and Pharisees told them to do, for they sat in Moses' seat and were thus the authorized and traditional interpreters of the Law of Moses, though he warned against imitation of their deeds "for they say and do not".<sup>8</sup>

The whole body of doctrine based upon the Law being accursed and salvation being possible only through atonement is a later innovation and finds no support whatever in anything that Jesus said or did. It is asserted that he described himself as the son of God, but this was clearly a metaphorical use of the expression common in sacred scriptures. When charged with this he explained that even his accusers (who did not believe in him) were also the sons of God. The Bible describes Israel (Jacob) as God's son, even the "firstborn".<sup>9</sup> The peace-makers are described as the "sons of God." In the Lord's prayer God is addressed by the faithful as Father, the faithful being thus the sons of God. The Bible has frequently used this expression metaphorically to describe the chosen of God, the righteous people, and even the whole of mankind.

Jesus had announced that his "wicked and adulterous" generation would be given no sign except the sign of the Prophet Jonas.<sup>10</sup> It is worth remembering that Jonas entered the belly of the whale *alive*, remained there *alive*, though unconscious, and emerged therefrom *alive*. So was Jesus taken down from the cross *alive*, though unconscious, he remained in the sepulchre *alive* and emerged therefrom *alive*.<sup>10</sup> Had he died upon the cross there would have been no re-

7. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.  
For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

(St. Matt. 5:17,18)

8. "Saying, The scribes and the Pharisees sit in Moses' seat:  
All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not."

(St. Matt. 23:2,3)

9. "And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my first-born:"

(Exodus 4:22)

10. "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:"

(St. Matt. 12:39)

semblance between his case and that of the Prophet Jonas, unless one were also to believe that Jonas too had died in the belly of the whale and had come back to life after he emerged therefrom, a theory which would scarcely be acceptable to the Church.<sup>11</sup>

It is significant that the text of the Revised Standard Version (1946) of the New Testament published by Thomas Nelson & Sons, New York, no longer makes mention of the bodily ascension of Jesus to heaven.

The Muslims believe, as taught by the Holy Quran, that Jesus was a righteous Prophet raised by God among Israel. He himself emphasized that he was the last Prophet to be raised among Israel and that if the Jews rejected him the kingdom of heaven would pass to another people. Thereafter, prophethood came to an end among Israel and the Comforter, the Spirit of Truth, was raised from among the descendants of Ishmael, that is to say, from among the "brethren" of Israel.<sup>12</sup> He was the last Law-bearing Prophet and the Law proclaimed through him in the Word of God, the Holy Quran, is "all the truth" through which mankind has been guided, as proclaimed by Jesus.<sup>13</sup>

The earnest prayer of Jesus in the Garden of Gethsemane, his agonized cry from the cross, the precautions taken by him when meeting his disciples after his recovery from the swoon into which he had been plunged upon the cross, are all consistent with the truth as taught by the Holy Quran. The prayer in the Garden of Gethsemane was inspired by the natural desire of Jesus to escape the humiliation and the agony of death upon the cross. This desire was all the keener as he realized that in case the Jews succeeded in compassing his death upon the cross they would, ever after, claim, as they in fact do up to this day, that Jesus having died upon the cross, became "accursed" and could not, therefore, have been a righteous Prophet.<sup>14</sup> Far from being anxious to become "accursed" for the sake of mankind, Jesus was anxious to escape such a stigma, for the sake of his people, so that this should not become for them a permanent barrier against their acceptance of him as a righteous Prophet. The notion of becoming "accursed" even for a short period for the sake of mankind was so alien to his mind that he assured one of the two thieves who were put upon the cross at the same time with him that the latter would be with him in paradise that very day. By that time Jesus, finding that there was no ap-

11. See Jonah, Chapter 2.

12. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

(Deut. 18:18)

13. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

(St. John 16:13)

14. "For he that is hanged is accursed of God;"

(Deut. 21:23)

parent way of escape left, was beginning to be somewhat reconciled to the prospect of death, if that was the inscrutable will of God, though he still shrank from the dreadful consequences for the Jews, if he once became "accursed" in their eyes. He thus assured the thief that if both of them did cross the valley of the shadow of death that day, they would be together in *paradise*.<sup>15</sup>

Even at the very moment when the body of Jesus was about to be taken down from the cross to be handed over to Joseph of Arimathea and was pricked in the side (possibly in the region of the pleura) by a Roman soldier with his spear, blood and water came out, a sure testimony that life was not extinct.<sup>16</sup>

It may, therefore, be accepted as beyond controversy that Jesus did not die upon the cross. He was in a swoon when his body was taken down from the cross. He was lovingly tended and cared for and healing ointments and herbs were applied to his wounds from which he recovered sufficiently by the third day to be able to leave the sepulchre. Thereafter, he met his disciples on different occasions (there is a good deal of confusion with regard to this in the gospel accounts) always taking precautions lest his presence among them and, therefore, his escape from death should become known to his enemies. Having fully established testimony to his *not* having died upon the cross he resolved, under divine command, to leave Palestine and to journey through lands where the lost tribes of Israel then dwelt so that he could carry the divine message to them.

Khwaja Nazir Ahmad deserves the deepest gratitude of all lovers of historical fact and religious truth for his painstaking effort in collecting together the available material on these events as well as on the journey of Jesus through the lands of the Middle East to Afghanistan, India and Kashmir. The evidence collected together by Khwaja Nazir Ahmad in his valuable book should leave little doubt in the mind of any impartial reader that at the end of his long and eventful life, spent in the service of God, Jesus died in the town that is today known as Srinagar and was buried in the tomb now known as that of Prophet Yuz Asaf, in Mohalla Khanyar.

I may be forgiven for observing that the language at places sounds harsh. True it is that Christian missionaries, when writing about Islam and the Holy Prophet, have often not only exceeded the bounds of courtesy and decency but have even indulged in obscenity. This does not, however, justify a Muslim's

15. "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."

(St. Luke 23:43)

16. "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."

(St. John 19:34)

use of harsh expressions when dealing with a subject which affects delicate susceptibilities and sentiments. We have been taught in the Holy Quran:

"Summon (them) to the way of thy Lord with wisdom and kindly admonition". (Ch. 16, v. 126)

No argument derives added force from being couched in severe language. Indeed, in a work of this character the author's thesis gains in soundness from the simplicity and chastity of the language employed in expounding it. I have no doubt the learned author will, in a subsequent edition, tone down all such expressions as may even unwittingly occasion offence or annoyance to those whose beliefs and doctrines are the subject matter of the discussion.

Khwaja Nazir Ahmad has put forward several other theories which do not appear to be so well supported as his main theme. That Mary, mother of Jesus, lies buried in the tomb ascribed to her at Murrée may come to be accepted without much controversy. In this connection it is of significance that after the departure of Jesus from Palestine, a short time after the event of the crucifixion, there is apparently no mention of Mary, his mother, continuing in the Holy Land.

On the question of the virgin birth there will be violent difference with Khwaja Nazir Ahmad even among the Muslims. The Holy Quran is clear in support of the virgin birth. It is not, however, necessary to expatiate upon this here.

That the Apostle Thomas may have been one of the brothers of Jesus need arouse no controversy. That he was his *twin brother* has nothing to support it except a certain alleged resemblance between the two. There may be close physical resemblance between two brothers without their being twins.

That Moses could be buried near Bandipura in Kashmir can also not be accepted. All the available evidence is that he died in the land of Moab on the east of Jordan River, though within sight of the Holy Land. The similarity of place-names between the Holy Land and Kashmir though proof of subsequent Jewish migration to Kashmir, does *not* establish that Moses had journeyed to Kashmir and died there. There was neither occasion nor purpose for such a journey. As Khwaja Nazir Ahmad has himself pointed out European place-names have been extensively repeated on the American continent. It would be idle, merely on the basis of the similarity of place-names to contend, for instance, that Alfred the Great had died and was buried in some place called Winchester in the United States of America!

These considerations do not, however, in any manner detract from the value of Khwaja Nazir Ahmad's book or cast any doubt upon the integrity of his approach to the whole subject. He has, at the cost of great labor, valuable time and heavy expense collected all the evidence, documentary and local, that was possible for him to compile on these topics or absorbing interest to so large

a section of mankind and has placed it faithfully before the reader. His book constitutes an extremely valuable starting point for further research into such matters as may not yet be fully established. Scholars who follow in the footsteps of Khwaja Nazir Ahmad will be able to extend further the bounds of the territory that he has explored as a pioneer, and will, doubtless, record their deep appreciation of his prolonged labor in the sacred cause of truth, which to him was surely also a labor of love, he being himself a descendant of one of those to whom Jesus delivered his message in the beautiful Vale of Kashmir and who, perchance, may have stood in close relationship to the Master.

## JESUS IN THE QURAN (III)

by  
S. Nasir Ahmad, Switzerland

*"The Messiah, son of Mary, was only a Messenger; surely, Messengers like unto him had passed away before him." (The Holy Quran, V: 76)*

### Jews' Allegations

In the following verses the Quran speaks of the accusations that the opponents of Jesus levelled against him and his mother:

"And because of their (Jews') disbelief and their uttering against Mary a grievous calumny, and their saying, 'We did kill the Messiah, Jesus, son of Mary, the Messenger of God;' whereas they slew him not, nor crucified him, but he was made to appear to them like (one crucified); and those who differ therein are certainly in a state of doubt about it: they have no (definite) knowledge thereof, but only follow a conjecture; and they did not convert this (conjecture) into a certainty. On the contrary, God exalted him to Himself. And God is Mighty and Wise." (IV:157-159)

### The True Story of Crucifixion

The Holy Quran has dealt with the event of crucifixion at a number of places. In fact the doctrine of Jesus' death on the cross is the back-bone of present-day Christianity. In order to show the weakness of the wrong doctrines it was necessary that the Quran should tell the

facts about the event of crucifixion. Thus it declares in the foregoing verses that the Jews neither slew Jesus nor crucified him. The word for crucifixion in Arabic means death on cross. Thus merely being nailed to cross does not constitute crucifixion in the Quranic expression.

There are two views prevalent among the Jews about the manner of Jesus' death: some believe that he was first slain and then put to cross, whereas according to another school Jesus died on the cross. The Quran has rejected both the views. It can be stated without fear of contradiction that the Jews were never sure of the death of Jesus on the cross. The Bible as well as authentic historical evidence supports this uncertainty of the Jews. We consider the following facts:

1) Jesus had himself foretold his escape from death on the cross. The sign he was going to show was that of Jonah (*Matt.* 12:40) who was *alive* in the belly of the whale as was Jesus destined to remain *alive* in the heart of the earth.

2) The magistrate, Pilate, was sure of the innocence of Jesus and was inclined to set him free (see *Mat.* 27:17, 18; *Mark* 15:9, 10, 14, *Luke* 23: 4, 20, 22; *John* 18: 38, 39). Pilate's wife had been shown in a vision that Jesus was innocent. This warning from God, which she also told her husband (*Matt.* 27:19) must have strengthened his belief in the innocence of Jesus. In fact he washed his hands saying, 'I am innocent of the blood of this just person' (*Matt.* 27:24).

3) Since pilate wanted to save Jesus, he did all that lay in his power to achieve the desired end. Even the soldiers, under Pilate's command apparently, offered Jesus a benign treatment. Pilate did not deliver the judgment until at an hour when he was sure that, due to the proximity of the Sabbath, Jesus would be on the cross for only a few hours. Jesus was given wine or vinegar mingled with myrrh, the two thieves crucified along with Jesus were not given this drink to render them less sensitive to pain.

4) The unconsciousness which followed the administration of vinegar was mistaken for death (*John* 19:30).

5) The time Jesus remained on the cross was about three hours (*John* 19:14; *Matt.* 27:46) and according to *Mark* six hours (15:25, 33), and either of these periods was not sufficient to kill a young man like Jesus on the cross. That is why the experienced Pilate who must

have ordered the crucifixion of thousands, " marvelled if he were already dead" (*Mark 15:44*).

6) The soldiers did not break the legs of Jesus, whereas the legs of the other two crucified with Jesus were broken (*John 19:32, 33*).

7) The place where Jesus was removed to after having been taken down from the cross was anything but a tomb; he was placed " in a sepulchre which was hewn out of a rock" (*Mark 15:46*).

8) That Jesus was still alive when removed from the cross is further shown by the fear of the Jews who did not believe that he had died, so they besought Pilate that his legs be broken.

9) This fear of the Jews augmented by the prophecy of Jesus that he would come out of the heart of the earth alive after three days, made them send a delegation to Pilate and ask him to "Command therefore that the sepulchre be made sure until the third day". And when they were told to make their own arrangements (notice again how Pilate avoids anything that was calculated to hinder Jesus' recovery and escape), "they went, and made the sepulchre sure, sealing the stone and setting a watch" (*Matt. 27: 62-66*).

10) In spite of all these precautions Jesus had left the sepulchre before the third day had dawned which shows that the men set to watch were also won over by the friends of Jesus.

11) After leaving the sepulchre Jesus, still in his flesh, moved about secretly, lest the Jews should have him arrested again (*Mark 16:12; John 20: 19, 26; 21:4*). Had he been in spirit and not in flesh, he need not have had any such apprehensions. Mary Magdalene and other disciples actually saw Jesus in this body of clay (*Mark 16: 9, 12*). When some of them doubted, Jesus showed them his wounds to assure them that he was not a spirit but a man of flesh and blood (*Luke 24: 39, 40; John 20:27*).

12) After leaving the sepulchre Jesus felt hungry and partook of food with his disciples (*John 21:5, 13; Luke 24:41-43*).

These facts show clearly that Jesus did not die on the cross, that he was removed from the cross in a state of unconsciousness and, after having been tended carefully by those who were devoted to him, he came to and left the sepulchre alive as he had prophesied.

### His Refuge

The question arises: Where did then Jesus go after the event of crucifixion? The Quran does not leave this question unanswered. It says:

"And We made the son of Mary and his mother a Sign, and gave them refuge on a hill having a green valley and the running water of springs." (XXIII: 51)

Jesus had said: "And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd" (*John* 10:16). He was referring to the lost ten tribes of Israel (only two of the twelve tribes lived in Palestine) who had scattered in Afghanistan, Kashmir and other countries. In search of these tribes he went to the East after his miraculous escape from an accursed death. He still lies buried among these tribes in the valley of Kashmir which the Holy Word of God has described as a "hill having a green valley and the running water of springs". The historical evidence has proved that the occupant of the tomb found in the Khanyar street of Srinagar in Kashmir is none other than Jesus, son of Mary, who, as the local legend says, came there about two thousand years ago and was called the Prince Prophet Yus-Asaf (or Jesus).

### Depravity of the Christians

Now here are two verses about the condition of the Christians and about the covenant of the Prophets:

"Then We caused Our Messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow (them), and We gave him the Gospel. And We placed in the hearts of those who follow him compassion and mercy. But Monasticism which they invented for themselves, We did not prescribe it for them. (We commanded) only the seeking of God's pleasure; but they did not observe it with due observance. Yet We gave those of them who believed their (due) reward, but many of them are wicked." (LVII:28)

"And remember when We took from the Prophets their covenant, and from thee and from Noah and from Abraham, and Moses and Jesus, son of Mary. We took from them a solemn covenant." (XXXIII: 8)



The covenant referred to in the last verse is the prophecies which the earlier Prophets made about the advent of the Holy Prophet Muhammad. As he came in accordance with the prophecies of all those Prophets, it was the duty of the followers of those Prophets to accept him. As regards the prophecies in the Bible, they are to be found in *Isiah* 21: 13-15; *Deuteronomy* 18: 18; 33:2; *John* 14: 25, 26; 16:7-13 and many other places.

### Prophecy about Islam

"And remember when Jesus, son of Mary, said, 'O children of Israel, I am God's Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be AHMAD.' And when he will come to them with clear proofs, they will say, 'This is a clear fraud' ". (LXI: 7)

The fact cannot be disputed that Jesus Christ never claimed to have brought a complete teaching. He stressed the need of the advent of another Prophet who was to come after him and give the world a perfect teaching. Thus he says:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (*John* 16: 12, 13)

It does not stand to reason that Jesus was here speaking of something abstract, i.e. the Holy Ghost, since the Holy Ghost always accompanied Jesus during his stay on this earth as it accompanies every Prophet and godly man. He was definitely alluding to the advent of the Holy Prophet Mohammad who came with the perfect law, the Holy Quran. It has to be remembered that the foregoing verse of the Quran is about the revival of Islam in this age. No doubt "Ahmad" was also one of the names of the Holy Prophet Muhammad, but his proper name was essentially "Muhammad". He had, however, foretold the advent of a vicegerent of him who was to come to re-interpret the teachings of the Holy Quran and to revive Islam among its inactive followers. His name was Ahmad and he was the Founder of the Ahmadiyya Movement in Islam.

## One Religion

The last passage of the Quran which mentions the name of Jesus Christ speaks of the Divine plan of sending one religion in this world. It is wrong to assert that there are many religions in this world. The religion remains to be one, but unfortunately followers of various Prophets have begun to regard the incomplete teachings of their respective Prophets to be the final message, thus not admitting of any further revelations from God. The Quran says:

"He prescribes for you a religious ordinance which He enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus: Namely, remain steadfast in obedience, and be not divided therein. Hard upon the pagans is that unto which thou callest them. God chooses for Himself whom He pleases, and guides to Himself him who turns (to Him)." (XLII: 14)

The verse maintains that the teachings of the different Prophets were directed to one goal: to give mankind one complete religion. Thus were the messages of Abraham, Moses, Jesus and others aiming to prepare mankind for the day when it could receive and understand the final code of laws which was to be given to the world at a later time, i.e. through the Holy Prophet Mohammad, peace of God be upon him and all other prophets of God.

## Present Condition of Christian Nations

The above are the verses of the Quran which have a direct bearing on the story of Jesus. This treatise would remain incomplete without the following verses which speak of the present-day Christian nations even though they have not been mentioned by name. The following verses are an extract from *Sura XVIII*:

In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah Who has sent down the Book to His servant, and has not put therein any crookedness. He has made it a guardian, that it may give warning of a grievous chastisement from Him, and that it may give the believers who do good deeds the glad tidings that they shall have a good reward, wherein they shall abide for ever, and that it may warn those who say? 'God has taken unto

Himself a son'. No knowledge have they thereof, nor had their fathers. Grievous is the word that comes out from their mouths. They speak not but a lie. So haply thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse. Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct. And We shall make all that is thereon a barren soil. . . . .

And on that day We shall leave some of them to surge against others, and the trumpet shall be blown. Then shall We gather them all together. And on that day We shall present Hell, face to face, to the unbelievers, whose eyes were under a veil so as not to heed my warnings and they could not even hear. Do the unbelievers think that they can take My servants as protectors instead of Me? Surely, We have prepared Hell as an entertainment for the unbelievers. Say, 'Shall We tell you of those who are the greatest losers in respect of their works? Those whose labour is all lost in search after things pertaining to the life of this world and they think they are doing good work. Those are they who disbelieve in the Signs of their Lord and in the meeting with Him. So their works are in vain, and on the Day of Resurrection We shall give them no weight. That is their reward—Hell; because they disbelieved, and made a jest of My Signs and My Messengers. Surely, those who believe and do good deeds, will have Gardens of Paradise for an abode. Wherein they will abide; they will not desire any change therefrom.

Say, 'If the ocean became ink for the words of my Lord, surely the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as further help.'

Say, 'I am only a man like yourselves; but I have received the revelation that your God is only One God. So let him who hopes to meet his Lord, do good deeds, and let him join no god in the worship of his Lord'.

### Concluding Remarks

Now that we have heard the story of Jesus as told by the Holy Quran, it is time to ponder over the statements made by the Quran. Prejudice and bias apart, we will heartily accept that version of the story which appeals most to our reason and, if we believe in God, which is more compatible with His sublime person. The Quran says that Jesus was human, was sent to the world for the guidance of those people to whom his message was directed; he lived a full life occupying himself with the discharging of the duty he had been entrusted with, and then he died a natural death after he had created in the hearts of his early followers true faith in God. He came to this world as a man and left the world as a man. He was indeed a holy man. His early disciples were saintly men too. But his is a disguised identity as found in the Christianity of today. Attempts which are made to glorify him through deifying him are actually calculated to detract from his spiritual status. Nothing is more preposterous than to suggest that he taught the doctrines of salvation through his blood-bath, sonship, Trinity etc. etc. Such beliefs about him make that holy man turn in his grave.

As the human mind marches on its road of progress and development, more and more people are beginning to challenge the rationality of these doctrines. The influence of Church on the Christian mind, which was made possible by keeping the people in darkness about the teachings of the Holy Quran (the Catholics are not allowed to read the Quran), is now waning. It is not possible to delude all people for all times. We are sure that the truth will dawn on Christendom as it has already dawned on some who have the courage of their conviction and who are no more prepared to bear the yoke of legendary faith which is becoming more and more unacceptable in this age of enlightenment. That is why the numbers of those who go to church are falling. Small wonder that the missionary activities of Christian organizations are not bearing the fruits which they used to bear a few decades ago.

Let us hope that the West which has made marvelous progress in the domain of science and industrial development will also

recover its sight to see the hidden truths of religion which were preached by the holy Prophets of God.

Wholesale absorption in worldly pursuits and devotion to the Creator are poles apart from each other. But there is a reason for the entirely materialistic attitude of nations which are preponderantly Christian. The doctrine of salvation through the blood of a man gave them a false hope which resulted in their excessive indulgence in temporal pursuits. But what an impasse it has all led to! The hope of our Christian friends now lies in accepting the second advent of Jesus, fulfilled in our times in the person of Hazrat Mirza Ghulam Ahmad, of Qadian, India, who came to revive that final teaching which Jesus had foretold would be sent after him.

Hazrat Ahmad, the Promised Messiah, has been raised not only for the Muslims but also for the Christians. He has once again drawn the attention of the Christians toward the false doctrines which have found their way into Christianity due to pagan influences. The Promised Messiah lived from 1835 to 1908. It is not out of place to reproduce some of his writings bearing on the falsehood of the present Christian doctrines. He speaks with the voice of authority, supported by the Holy Ghost:

"Ye Christians of Europe and America, and ye seekers after truth, know it for certain that the Messiah who was to come, has come, and it is he who is speaking to you at this moment. . . . All ye that are desirous of perpetual happiness and eternal salvation, fly to me, for here is the fountain which will purge you of all your impurities, and here you will find the salvation which is the fruit of certainty and a strong faith and perfect knowledge. Know it for certain that your trust in the blood of Jesus is a vain trust. Had he been crucified not once but a thousand times, even then he could not have saved you. Salvation is in faith and love and certainty and not in the blood of a man."

"Hear ye people! This is the prophecy of the Maker of heaven and earth. He will spread this Movement of His to all countries an

will make them triumphant over all others through reason and argument. The day will soon come—nay, it is nigh at hand—when there will be only this religion prevalent. . . . Remember, that no one shall descend from heaven. . . . All our opponents who are now alive will pass away, and their children and their children's children will die, but they too will not witness the coming of the son of Mary from the heavens. Then will God fill their hearts with a sense of discomfort, for the son of Mary will not have come despite the universal belief in the Cross and in spite of the fact that the world will have entered a new epoch. Then will the wise give up this doctrine in disgust." (*Tazkirah*, pp. 462, 63)

(Concluded)

## BOOK REVIEWS

*The Scriptures of Mankind: An Introduction.* Charles S. Braden. New York: The Macmillan Company. 1952. 496 pages. Price \$6.50.

Dr. Charles S. Braden, Head of the Department of History and Literature of Religions at Northwestern University, has had an ample opportunity to learn about the scriptures of mankind. This is the latest of his several books on comparative religions and covers the sacred literature of not only all major religions of the present but also Egyptian, Babylonian and pre-literate religions.

In an introductory chapter the author discusses as to what should be called sacred literature. He distinguishes it from the non-sacred for its character of being considered as divine in origin and therefore "given an authority for faith and life quite surpassing that accorded to any other writing". The author had to make some exceptions to this definition in order to include the literature of the Chinese who do not attribute their authoritative writings to divine origin.

By far the longest coverage has been given to the Hebreo-Christian literature which perhaps seems to be quite appropriate for a book primarily intended for Western students. The author divides this discussion into three parts: Part I, the Old Testament with brief mention of the Talmud, the Shulhan Aruch and the Responsa; Part II, the New Testament; Part III, the versions of both Old and New Testaments.

The author seems to be generally in agreement with the modern liberal Christian scholars who believe that the Bible is not in its entirety the word of God, but that the Bible does contain the word of God. According to the

modern Biblical scholarship, even the Torah, which was traditionally considered both by Jews and Christians as having been given by God to Moses, is now believed to be "the product of great many hands, containing ancient material, undoubtedly, but having come together in more or less informal fashion-parts of it, at least — then worked over, re-edited perhaps again and again in line with the development of Hebrew thought, until it finally attained its present form". The view of the modern scholar "does not require literal acceptance of the ancient stories of creation or even of the purported history of the Hebrew people".

About the New Testament the author says that, "It is not at all likely that even the finished writings, as we have them, are exactly the same as the original writers wrote long before. They underwent, in early years, no little modification at the hands of editors and copyists who did not hesitate to write into the text minor corrections or even comments, which later came to be incorporated into the writings, and indistinguishable, save to highly specialized scholarship, from the original." The final selection of just what books should be included in the New Testament "delayed long in coming" and was determined by "the consensus of the Christian church".

Dr. Braden also goes in the subject of the origin of the New Testament. Modern scholars have come to the conclusion that there must have been a primary source from which various authors of the four gospels have drawn. These scholars are also "doubtful of the authenticity of some of the Pauline letters". As to the Epistle of Hebrews, "for centuries attributed to Paul, is now regarded almost universally as non-Pauline, written by an unknown author". The gospel of John, until now regarded to have been written by John, the disciple of Jesus, is a product of the second century by some author whose identity may never be known. The Revelation although attributed in the book itself to John is no longer believed to have been written by him for sure. It has, indeed, been thought by some scholars to be an old Jewish apocalypse, adapted to Christian purposes. For an accurate understanding of what the original writers were trying to say, the author recommends that a student will do well to read the new translations, though he will do better to read and compare several, rather than rely upon just one version.

Introducing the Holy Quran, Dr. Braden distinguishes it from the sacred literature of other religions by the fact that it is a "one-man book", that is, "purported" revelations of Allah, given through His prophet, that it does not give any historical accounts of either the Holy Prophet or the

people of his time, and that it was completed as a book during the lifetime of the Prophet. The author, however, seems to follow the general line of Christian writers who allege that the Holy Quran was compiled in its present form after the death of the Holy Prophet, a thesis which cannot hold water in the presence of both internal and external evidence.

He has leaned on Rodwell's translation for the presentation of some selections of the Holy Quran. From a Muslim point of view it would have been better to use a translation by a Muslim who understands the spirit of his Holy Book better than a non-believer.

All in all Dr. Braden has given an introduction to the scriptures of mankind with sympathy and sincerity. He holds great respect among the scholars of comparative religions both for his wide knowledge and long experience in teaching the subject. A student will certainly do well to make use of this handy and informative book in his studies of various religions.

*Readings From World Religions.* Compiled by Selwyn G. Champion and Dorothy Short. Boston. The Beacon Press. 1951. 336 pages.

Here is another book in the same line as *the Scriptures of Mankind* but with a different approach. The object of the authors here is not to give a scholarly analysis but to deal simply and briefly with the history and preliminary facts of various religions. Rather than giving an introduction to the history, nature and compilation of various scriptures, the compilers are mainly concerned with a presentation of extracts from respective sacred writings. Their aim is to show that in spite of the differences the likenesses among the religions are quite remarkable and that the religious way of thought is deeply embedded in human consciousness and that it is an integral part of the history of human race.

The discussions include eleven existing religions. Introductory remarks about various religions are quite sympathetic although many statements need corrections. For instance, in the discussion about Islam, the editors say that Allah was the name of the principle God of the Arabs which means the Strong One. Actually this thinking has originated in some bigoted mind, the implication being that the Holy Prophet Muhammad incorporated this name in Islam in order to compromise with the Arabs. Allah does not mean the Strong One as it is alleged. In Arabic it is the name of the Supreme Being Who is the sole possessor of all perfect attributes and is free from all defects. In the Arabic language the word Allah has never been used for any other thing or being but is the distinctive name for the Supreme Being. This view is corroborated by eminent authorities. For example, Lane says that Allah is a proper



name, applied to the Being Who exists necessarily by Himself, comprising all the attributes of perfection.

Secondly, it could not be any compromise with the Arabs because the word Allah had a much older use. The Holy Quran mentions about Solomon using the verse, "In the name of Allah." Western writers have in fact even attempted to attribute the origin of this verse to various sources. While Rodwell considers it to be of Jewish origin, Wherry has given credit for it to the Zend-Avesta.

The compilers have also fallen in the trap of those biased writers who have accused the Holy Prophet of evolving the idea of using force to promulgate his doctrines. Nothing could be farther from truth. One has only to study the teachings and history of Islam, detaching himself from the prejudiced Western writers, in order to arrive at the conclusion that Islam never taught the use of force in the matter of faith and the Holy Prophet was compelled to raise arms only in self-defense. The understanding of the so called doctrine of *Kismet* is also faulty. It has been borrowed not from the text of the Holy Quran but from sources unfair to the real Islamic conception of the idea of predestination.

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*Caravan: The Story of the Middle East.* Carleton S. Coon. New York. Henry Holt and Company. 1951. 376 pages. Price \$5.00.

Recently several books have been published about the Middle East. The political situation of our times has made the American public quite conscious of the vital importance of the Middle East in the struggle between the East and the West. Among the recent literature, *Caravan* has a place of its own. Dr. Coon is an anthropologist of international reputation. In 1951, he made headlines all over the world when he announced the discovery of Hotu Man skeletons, which, if proven to be 75,000 years old, may completely smash the Darwinian theory.

Dr. Coon, mindful of these days of crisis, wrote this book because, "now more than ever it is essential that Americans have a true, clear, and sympathetic understanding of Middle Eastern peoples and their problems."

As expected, the book is primarily anthropologic in its approach. The writer tells us about the "land, wind and water", describes the peoples, Ancient and Marginal, deals with their religions, and draws a picture of their village, town and city life, their culture, and their social and political systems. The reader moves along with the author, from Iran to Morocco, not only through the present day Middle East but also through their ancient civilizations and cultures.

No anthropological study of any people can be complete without studying their religious life. This is especially true of the Muslims, by far the most predominant religion of the Middle Eastern peoples, to whom Islam is not merely a belief but a way of life governing their spiritual, social, economic and political life. Dr. Coon has rightly recognized its importance and has, therefore, discussed, Islam to a considerable length. Although he treads this field with caution yet he has exposed himself to quite a few pitfalls. For instance, there is absolutely no support in the Holy Quran to Dr. Coon's contention that, "idolators must either be slain or converted and made to pay the regular alms tax." "Absolutely no compulsion in the matter of faith," has been the golden teaching of Islam, of which the Holy Prophet's whole life was a perfect example.

The author's opinion that Christianity is applicable to all times and space while Islam was suited only to a particular environment and culture is open to serious refutation by any Muslim. From the very beginning the Holy Quran claims to be for the whole mankind while Jesus is reported in the Bible to have said that, "I am not sent but unto the lost sheep of the house of Israel." (*Matt. 15:24*) Perhaps the author means it in the sense that since Christianity had little to say about the social, economic or political aspects of life, it could not clash with any environment or culture. It is true that Islam had an uphill struggle in its efforts to revolutionize the lives of those people to whom it was introduced. On the other hand even in the limited sphere of moral teachings Christianity was not "applicable to all time and space." One wonders how the teaching of turning the other cheek, for example, can be applied in all circumstances.

Dr. Coon's information that every word of the five daily prayers must be in Arabic is also faulty. True, that some prayers have been taught by Islam to be used in these services but a Muslim can and does pray in his own language, also along with those prayers. His remarks that when a Muslim lays himself prostrate on the ground in his prayers, it is better if there is a little dust on the ground so that when he is through people can see he has been praying, will be taken as ridiculous and humiliating by any true and sincere follower of Islam. Again the writer's contention that during the Friday sermon, the imam must mention the name of the head of the state is based more upon the custom of some Muslim kingdoms of the later period rather than any teachings of Islam.

The author gives credit to Islam for the practicability of its "Five Pillars", because they have stood the test of time, and, "Muslims still profess their faith, still pray, still give alms, still fast, and still go on pilgrimage. Automobiles, airplanes, and even the radio, far from impeding these acts of devotion, have served to foster them."

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## BOOKS ON ISLAM

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